



# Thanksgiving

Greek: eucharistia

## \* Early Documentation \*

**Old Testament & Jewish ritual:** Passover Seder meal – “kiddush” blessing

### **New Testament:**

Matt 14:19 (Feeding 5k) & Matt 15:36 (Feeding 4k)

➤ gave thanks = said the blessing

Matt 26:27, Mark 14:23, Luke 22:17-

➤ “took cup, gave thanks” (bread, said blessing)

### ***Eucharistic Celebration:***

*Scripture:* Acts & St. Paul to Corinth

*Early Church:* Didache, 1 Clement, Ignatius of Antioch, Justin Martyr

## \* Encyclicals \*

### **John Paul II. 2003 – “Eucharist in Relationship to the Church”**

43. Sacrament as a thanksgiving for all Christian members

58. Canticle of Mary: “My soul magnifies the Lord and my spirit rejoices in God my Saviour”, she already bears Jesus in her womb. She praises God “through” Jesus, but she also praises him “in” Jesus and “with” Jesus. This is itself the true “Eucharistic attitude”.

### **Paul VI. 1965 – “The Holy Eucharist”**

6. Give Thanks - In unity and to produce fruits

41. Give Thanks - Gathering of church

75. Protect against the evil of division – “make use of a single Thanksgiving”

### **Pius XII. 1947 – “Sacred Liturgy”**

72. He did not cease to do so when hanging upon the cross, nor does He fail to do so in the august sacrifice of the altar, which is an act of thanksgiving or a “eucharistic” act; since this “is truly meet and just, right and availing unto salvation.”[66]

124. But, on the contrary, the very nature of the sacrament demands that its reception should produce rich fruits of Christian sanctity- Not look inward, “give thanks” to God for...

126. After receiving the Eucharist... stay in close communion (a) communicate (b) give thanks/praise (c) ask for help (d) cooperate with Christ who is intimately present.

Section 2: 7 Sacraments

Chapter 1: Christian Initiation

Article 3: The Eucharist

**V. The Sacramental Sacrifice: Thanksgiving, Memorial, Presence**

1356 If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: “Do this in remembrance of me.”<sup>183</sup>

1357 We carry out this command of the Lord by celebrating the *memorial of his sacrifice*. In so doing, *we offer to the Father* what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made *present*.

1358 We must therefore consider the Eucharist as:

- Thanksgiving** and praise to the *Father*;
- the sacrificial memorial of *Christ* and his Body;
- the presence of Christ by the power of his word and of his *Spirit*.

**Thanksgiving and praise to the Father**

1359 The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in **Thanksgiving** for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in **Thanksgiving** for all that God has made good, beautiful, and just in creation and in humanity. <sup>(293)</sup>

1360 The Eucharist is a sacrifice of **Thanksgiving** to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all “**Thanksgiving**.” <sup>(1083)</sup>

1361 The Eucharist is also the sacrifice of praise by which the Church sings the glory of God in the name of all creation. This sacrifice of praise is possible only through Christ: he unites the faithful to his person, to his praise, and to his intercession, so that the sacrifice of praise to the Father is offered *through* Christ and *with* him, to be accepted *in* him. <sup>(294)</sup>